3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

505 sea, skirting the coast westward to Quepos and eastward to the Golfo Dulce, as well as out to Caños Island, furnished another avenue
501 of travel. Dug-out canoes are used in the river, and a larger canoe, called a *bongo* in Spanish, was used on the sea. These *bongos* had sails of bark cloth (see p. 18) which were fastened to a framework of sticks. There are
396 only three kinds of trees utilized for making
[824] the canoes, the *espavel*, the sandbox tree, and the *guanacaste* (*Enterolobium cyclocarpum* [Jacq.] Griseb.). The canoe is caulked
396 with wax, from certain bees (*Apis Trigona*?
237 or *Melipona*?), which live in the ground on Caños Island. It is said that this is one of
[136] the few places in which this species of bee is known to exist in southeastern Costa Rica. It is interesting that this wax contains a majority of resin and very little wax, as the analysis given in the appendix shows (see p. 41). Formerly, the Indians visited Caños Island especially to obtain the wax, coming away with as much as 30 or 50 pounds in their canoes. Nowadays, since the island is no

[Continued at top of page 15-B]

MANUFACTURES

283 **Cordage.** The *Boruca* have two principal fibers which serve for making cord, and two which are employed but slightly. The chief fibers are *majagua* (see p. 7), and the *bejuco negro*, or, *brit* (see p. 11). These are used for making rope, string, baskets, and hammocks. In addition to this, the leaves of the *pita* plant and, at times, the leaves of the *cabuya* plant (*Furcraea* spp. and *Agave* spp.) are utilized for bags and rope.

The *majagua* is prepared by cutting a piece of the tree and stripping off the extreme outer part, using only the inner portion. To make rope from this, the fiber is tied around a tree or post and cut into strips, the quantity depending on the quality of rope desired, as the greater the number of strips, the finer the product. Figure 8, *c* shows the *majagua* fiber ready for use. The *bejuco*, or vine, is prepared by scraping off the outer bark with a knife of *caña blanca*, washed, and then cut into the desired strips. It takes a day to make this vine ready for use. The *pita* is also scraped with a cane knife until it is white all over. It is then washed in the creek or river, and cut into the

[Continued at bottom of p. 15-B]

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

Missions and Settlements of Converted Indians in the Mountains of Talamanca.

The first mission to the heathen, the conversion of whom was undertaken by this Apostolic College, was that of *Talamanca*, in the Province of *Costa Rica*, distant 80 leagues from the city of *Cartago* and from this city of *Guatemala*, where this College is situated, more than 500, travelling almost due East, on account of which distance the provision for the Friars who are stationed there is very hard—not alone for their requirements but for the converted Indians, both in the matter of clothing which will cover their total nakedness and tools for tilling the soil. All those mountain regions are covered with very dense forests and the country is very rough, extending from East to West about 120 leagues and from North to South 30 to 40. The country is much cut up by ravines, the Cordilleras being very high and many rivers and gulches coming down from it, the waters of which flow to the North. The climate is very hot, although upon the summits it gets very cold. It rains the greater part of the year, and the shade of the forests does not allow the soil to dry except in a very limited area. Its geographical location is 10 degrees of North latitude and 290 of longitude, at some places more and some places less, according to the course of its extent.

The products of these mountains for the use of man are plantains, in abundance; *pigibayes*,[1] guavas, yucas,[2] *camotes*,[3] sweet potatoes and a great deal of maize, which they plant throughout the entire year. For meat they have only wild boars,[4] *saginos*,[5] deer,[6] small goats,[7] and other quadrupeds. Of birds there grow in those mountains *pangiles*,[8] *pavones*,[9] mountain hens,[10] eagles and other kinds of fowls.

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[1] *Guilelma utilis.*
[2] *Manihot palmata.*
[3] *Tpomoea batatas.*
[4] *Dicotyles labiatus.*
[5] *Dicotyles torquatus.*
[6] *Cervus mexicanus.*
[7] *Cervus rufinus.*
[8] *Crax globicera.*
[9] *Penelope purpurascens.*
[10] *Odontophorus veraguensis.*

101 Moyaguas of whom nothing is known, who do not seem to be Cabécares are the Urinamás, although as early as 1709 they spoke the Cabécar tongue.[83] Pittier and Lehmann associate them with the Bribri although it is difficult to understand the reason for such classification.[84] The Urinamás are always named in the documents referring to the 17th and 18th centuries as distinct from the Cavécaras (Cabécares) and Talamancas.[85] Cabécar is used today for the group west of the Coen River although Talamanca is also an all-inclusive term to cover both the eastern and the western peoples. The Chirripó are a Cabécar branch and are found in the mountains and valley of that name. There are a few families in the upper Estrella Valley who are related to the Cabécares.

There is relatively little mention in the source material of the significance of the term Cabécar. According to the actual Indians, the name comes from *kabé* (quetzal) and *ká* (place). There are quetzals in the high mountain country but not in Cabécar itself which has an altitude of only 400 meters. It is interesting that these people eat quetzal whenever they have a chance.

[136] [133] [262]

175 **Non-Documental History of Talamanca.** As Gabb has pointed out, it is difficult to gather information regarding the history of these tribes.[86] From the Spanish accounts available, we find that upon their arrival there was a Mexican group which dominated the Sixaola or Talamanca Valley, and that the Franciscan fathers in particular noted the linguistic differences in certain regions. There is no colonial documentation which cites the aboriginal conquests and we are forced to accept traditions and what we can glimpse through the customs of the existent peoples to indicate at least some of the remote happenings.

[797] 174

One of these events appears to have been the conquest of the Cabécares by the Bribri with the result that the secular head of both groups had to be Bribri, but the intellectual leaders

[83] Fernández, 1886, vol. V, p. 458.
[84] Pittier, 1898, p. 16; Lehmann, 1920, vol. 1, pp. 216, 219; Fernández, 1886, vol. V, pp. 385, 445–46, 460.
[85] *See*, e.g., Fernández, 1886, vol. V, pp. 381, 389.
[86] Gabb, 1875, pp. 487–88.
[87] Gabb, 1875, p. 488. The Tiribis are the same people as the actual Térrabas whose homeland is the

[101]

262 (*Carica* sp.), the melonlike fruit of the vine
137 *Passiflora vitifolia* HBK and the fruit of the
252 guava (*Inga spectabilis* [Vahl] Willd.) are eaten raw.

Palmitos of various classes including the bitter and sweet are roasted, baked in ashes, or eaten raw. Wild cacao (*Theobroma simiarum* Donnell-Smith and *Theobroma angustifolium* Moc. & Sesse) and *pataste* (*Theobroma bicolor* Humb. & Bonpl.) are used like the cultivated cacao. Certain white mushrooms which grow on old tree trunks are also boiled and eaten.

262 **Food Animals (Hunting).** Many wild animals
136 are consumed by the Talamancans including monkeys, *guatusa* (*Dasyprocta* sp.), rabbits, boars (*Tayassu pecari spiradens* Goldman), pigs (*Pecari tajacu cruspiger* Bangs), deer (*Mazama americana cerasina* Hollister), and tapir, in spite of the fact that certain groups still maintain food tabus (*see* Tabus). The
224 favorite way to hunt is with one or more com-
[231] panions and with dogs. There are other methods, however, still in practice.

411 The most common equipment consists of the *pejibaye* or black palm bow, arrow, and blow gun (fig. 3, *c*).[1/4] The bow is relatively short, measuring around 2.35 meters, and is held in a horizontal position, the finger pulling the string (fig. 3, *a–b*).[1/4] Arrowheads are thrust into a wild cane shaft as far as possible, fastened with wax, and tied with *pita* (agave thread) (*see* Fibers) so that when the arrow is shot the head is not lost. For jaguars and other
224 large animals, the heads are made of metal
411 (usually an old knife blade) and of *pejibaye*
[223] palm. For birds and small animals, there are barbed, straight, and stunning heads all made of *pejibaye* or black palm.

[223] Blow guns are also used for birds and small animals. They are from 5 feet 7 inches to 5
411 feet 10 inches or more in length. When pos-
824 sible, they are made of *morki*[72] (*Saurauia costaricensis* Donnell-Smith), although *kurá* wood is sometimes used. Wood for blow guns
[821] is cut at the wane of the moon as it is sup-
822 posedly less pulpy at that time. The method of manufacture is simple. The piece of wood

[192] [72] It is interesting to note that gun or rifle is called in Chirripó *mogLɔ* meaning literally "blow gun stick"; in Cabécar *sakámogLɔ* or "our place rifle" or

[1/4] [see category 116, END PLATE 2 - ANALYST.]

6:Stone E-5 (1956-1959)1962
[P.66 (B)] SA19 Talamanca SA19
cabecar
Bribri

Non-Theological Tales.

* 539
825

The Grandmother of the Toad

(*Bribri*)

buké winchké is the grandmother of the toad. She lives where the sun sets and is a helper of *sibu*. When he gives her his hand, amoebas come. Therefore, it is impossible to cure them. He who is born to die of amoebas, must do so.

[761]

Why the Toads Have Ugly Buttocks

(*Bribri*)

Long ago the toads liked to dance the Monkey Dance (*see* Dances). This disgusted *sibu* so when they sat down, he partially dried their buttocks making them thinner than the rest of their body.

The Alligator[201]

(*Cabécar*)

The alligator lived in a large pool where he had a balsa (raft). He had a beard and a long tongue to catch whatever he wanted. When he saw people, he would stick out his tongue and pull them in.

sibu was annoyed with this and sent a man to pull the tongue out, giving him his staff to help with the task. The man put the staff on the alligator's tongue and pulled it and the beard out, both of which he gave to the sun to make its rays.

The Iguana

(*Cabécar*)

sibu heard a cry from afar. He told the iguana to find out from whence the cry came. The iguana, however, refused to do *sibu's* bidding. As a punishment, *sibu* beat him. Then the iguana cried, "If you put me in the river, I'll die."

He was put in the river, but he was content, because there he found the alligator, the serpent, and the crab. All were his friends and he liked to stay with them.

[136]

[201] There are no alligators in Costa Rica, only crocodiles.